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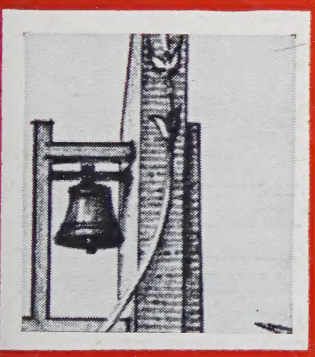

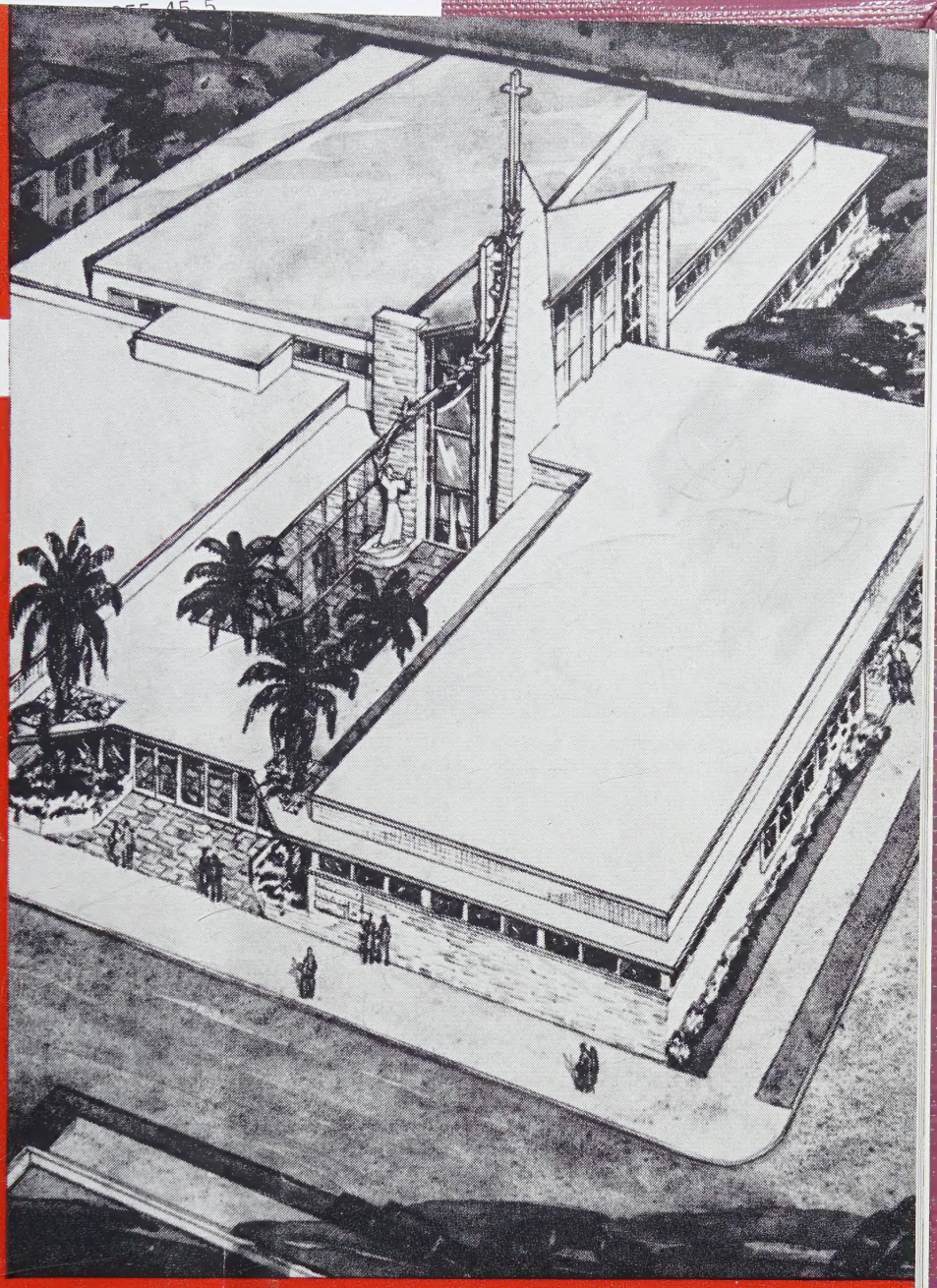

SPECIAL ISSUE on the Methodist Student Movement

Church and Campus

church and Campus

ARCHITECT'S DRAWING OF THE PROTESTANT STUDENT CENTER NOW UNDER CONSTRUCTION AT THE UNIVERSITY OF THE PHILIPPINES. C. H. CONCIO IS THE ARCHITECT AND RICHARD BUSH, METHODIST MISSIONARY, IS THE DIRECTOR OF THE STUDENT CENTER.

COVER PICTURES: THE LARGE PICTURE SHOWS ARCHITECT'S DRAWING OF THE NEW WESLEY FOUNDATION BUILDING AT THE UNIVERSITY OF TEXAS. THE SMALL PICTURES SHOW DETAILS OF, TOP TO BOTTOM, CROSS, BELL TOWER, AND STATUE OF THE FAMOUS SAINT FRANCIS OF ASSISI.

Volume 45 No. 4

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the msm
AND THE CHURCH

WHY IT CAME ABOUT

The Methodist Student Movement found its life in response to a need of the Church on the American college and university campus.

There once was a day when the campus Christian student work tended to minimize the Church and emphasize complete institutional independence. To meet that situation the MSM attempted to orient the religious life of its members in a responsible relationship to the Church.

HOW IT CAME INTO BEING

With the turn of the century, the church student movements began in this country. Probably more urgently felt than a "church" concern, was the need of the Church to minister to the increasing numbers of young people attending state and independent colleges and universities. This need has continued to press the Church for attention.

While the Wesley Foundation movement within The Methodist Church will be fifty years old in a few years, it was not until 1922 that the former Methodist Episcopal Church, South, made provision for an organized student movement, and it did not take place in the former Methodist Episcopal Church until 1937.

WHERE IS IT GOING?

Approximately 300,000 Methodists now attend institutions of higher learning in the United States. In many of these tax-supported and "name" institutions Methodists lead in enrolment.

There are now 469 MSM organizations on the campuses of colleges and universities in the U. S.

By 1970 we can expect 550,000 Methodists in college. Not only will the present facilities be utterly inadequate, but the needs of the program are impossible to predict, except to say that in every way and by every right means the work must be strengthened.

In a real way the students will handle their own program, as they always have in the MSM. But they need a Church not just behind them, but along with them in meeting the moral and intellectual problems on the modern campus.

It would be well to reread, in connection with this issue emphasizing the MSM, the article titled "The Methodist Student Movement" from the November-December, 1954, issue of *Church and Campus*. Because that basic statement had so recently been printed, the editors did not think it advisable to say the same thing again in this number of the magazine.

THE REV. ROBERT H. HAMILL IS PASTOR OF OTTAWA STREET METHODIST CHURCH, JOLIET, ILLINOIS. HE WRITES FROM LONG ACQUAINTANCESHIP WITH METHODIST STUDENT WORK. HIS STATEMENT IS CAST IN THE FORM OF A LETTER TO THE MINISTER AT A "STATE UNIVERSITY" AS GIVEN AT THE LAST M.S.W.A. SEMINAR.

A Pastor Writes to the

MINISTER *of* STUDENTS

Dear Brother: I want to introduce to you a young boy named Christopher Jones, a member of the church here at Central City who has enrolled this year as a freshman in the university. I commend him to your care and attention. He is living in the freshman dorm, and I hope in the next few weeks you will have a chance to call on him.

I hope, first of all, Chris will come to you. And I expect he will. Chris grew up in this church. I have come to know him pretty well. He was in our confirmation class six years ago. I have watched him work; I know his family. His folks are long-time members of our church. I baptized his little brother. I sat up all one night last year when his sister had polio. I know the Joneses pretty well, and I know Chris. He has been chairman of one of our

A FINE EXAMPLE IN THE "NEW LOOK" OF TODAY'S WESLEY FOUNDATION BUILDINGS IS THIS RECENTLY COMPLETED CENTER AT THE UNIVERSITY OF MIAMI (FLORIDA). THE SYMBOL ON THE FRONT OF THE BUILDING REPRESENTS THE CROSS AND CHALICE, A REPRODUCTION OF THE THEME SYMBOL USED AT THE NATIONAL METHODIST STUDENT CONFERENCE HELD AT LAWRENCE, KANSAS, OVER THE HOLIDAYS OF CHRISTMAS, 1953. THE DIRECTOR OF THIS FOUNDATION IS MISS EULALIE GINN

commissions in the Youth Fellowship. He did a lot of work on the survey of the west end of town. He got some of the high-school kids to paint the room in the back of the church for their youth room.

Chris is a good, substantial young man. I hope he will do you a lot of good; and I expect you will do him a lot of good.

The student's mother also writes:

Dear Minister at the University:

I have a son named Christopher who has just enrolled at the university as a freshman. He lives up in Lingren Hall, Room 217, clear back at the end of the hall. I hope you will go call on him.

Junior, we call him Junior, grew up in our church here at home and has always been loyal to it. He really is a fine boy, although I may be prejudiced. He has no really bad habits. He doesn't drink, he doesn't smoke. He's never gone out very much yet, but I expect he will.

He's down at the university and he's being rushed I know by the Alpha Beta Tappa. I guess that's it. I didn't have Greek in my school. Isn't that the fraternity that was on probation a year or two ago? I really think Junior is too young to join a fraternity right yet.

He is taking some courses and he has one from the psychology professor whose name was in the paper last year. He's the man who doesn't believe in God—or even in the human soul.

I hope you'll call on Junior. You may be able to get him to sing in your choir. If you do call on him, please don't tell him that I told you.

Sincerely yours,

Christopher's mother, Mrs. C. W. Jones.

I am really happy over your ministry there. I know something of what you are up against. At the meeting of the Board of Ministerial Training of our conference last June a young man came in applying for admission to the conference. He is going to be a student worker, they say. One man sneered at him and said, "Well, what are you going to do after you are too old to do folk dancing?" I defended the young fellow, but he was hurt, I know.

I heard the bishop tell another young man one day, "If you are going into student work, you must recognize you are going into detached service. And when you come back into the church, you come back in at the same place you went out. You must expect it."

That's what they think of you fellows. But I don't believe it. I am glad your ministry is where it is.

Now I cannot tell you what to do for Chris. You know your job better than I do. But someday

Chris is going to come back to this church and what he is when he comes back pretty much depends on you. The main thing I hope you will do for Chris is to teach him how to think religiously. These four years of life at the university are four years of thinking. The university is a company of thinking people. It is a community of scholars. The object of these years is to train Chris's mind. Your main concern is an intellectual concern.

We do a lot of joking about it, but it isn't all true. You have evils and devils just as we do here in Central City. My devils are different from yours. My devils are the little conceits, the ambitions, the petty prejudices of my people, alcohol, dull jobs and the bad habit of war.

But your parish, too, has its intellectual devils. Not intelligent devils, but intellectual devils. You give them big names: scientism, pragmatism, naturalism. They are big issues. And I understand you personally are alert and alive to them; I applaud you for being so anxious about them. Isn't it somewhere in Paul's letter to the Corinthians that he says it is our task to bring every thought captive to obey Christ? That raises for you and for Chris the problem of commitment and freedom. And that's the problem you wrestle with. I have a hunch no professor on the campus is neutral; he has a point of view—whatever his theory of knowledge, whatever his method of study—and he is just as committed as you and I are committed to the God of Abraham, Isaac, and Jesus.

Now I want Chris to know this. I want you to help Chris to understand this. I don't expect your professors to preach from their classrooms nor to evangelize from their lectures. But I do feel Christianity is a way of understanding. Christianity has ideas, it has views, it has convictions. It is not some sweet, sticky atmosphere of good will. If the classroom cannot clarify this for Chris, I hope you will. Your ministry is to his mind.

I'm not afraid Chris is going to lose his religion. But I do know his religion is going to have to wrestle with new issues it has never known before. And you can help him see that each of his classes has some religious overtone. His class in literature really has to do with how all life is related to something other than plot and style. His classes in social science should teach him that all institutions and all customs must be judged—not simply studied. And judged by some ideal community. He should learn from his history classes that the triumphs and tragedies of history cannot be explained simply by economic forces and political ambitions. And if the professor doesn't tell him, I hope you will tell him the kind of interpretations that Toynbee is teaching us to read into history,—views he has learned partially from Isaiah. I hope, in his classes in science, Chris will learn to find a Divine Wisdom beyond the world of nature that arouses in him some wonder and some respect. If his professors don't teach him these things, I hope you will. For your ministry is to Chris's mind. You are his tutor. During these years the pursuit of truth and understanding is Chris's religious duty, the task to which God has called him. And the laboratory is just as important in his life as the sanctuary, and the textbook as your hymnbooks. In fact, the laboratory and the textbook may have priority on his attention, as they do upon his time during these years, in order that they may establish their permanent place in his life. You guide him in worship. I hope you do. And in recreation, in drama, in fellowship. And I wouldn't mind, in fact I would like it, if he happens to meet the right young lady to spend his life with. But above all, I hope you teach Chris to think religiously. That is how your work

as a student worker differs from mine as a pastor of the Methodist Youth Fellowship. I also deal with high-school and older youth and yet you have a whole dimension of ministry to Chris I do not have to these. And so I hope, above everything else you do for Chris in these four years, you will teach him to think religiously.

Well, I've been rambling on. It's a long letter already. But there is another thing I want to say. At a subdistrict meeting of us ministers the other day some of the men were complaining about the students who go to the university. They say students aren't trained to be good churchmen. The best of them get siphoned off into other fields of work. They come back to us not caring about the life of the church. The minister who was here before me and who knew Chris as a little boy said, "You might just as well count Chris out. He's lost to you, or will be!"

I don't believe it. Chris is too substantial a boy for that. I don't believe what they say about your program either. I know something about it. I know the caravans you've sent your students on; the work camps you send them to in the summertime. I know the classes they study in and learn how to

teach. I know how they conduct their own worship services and create their own deputation teams. You teach them to play in dramatics. And you teach them to lead their own financial drives. I know what you do. But even so, that is not what I want most you should do for Chris. I hope you will go easy on the institution and the techniques. And I hope you'll work hard on his concerns and his motives, and I'm not talking about your magazines. I can teach Chris the techniques when he gets back. I can instruct him how to teach a class and how to canvas for the budget. But what I need in my church are a few laymen who are terribly dissatisfied with the men's club program that always has a sports movie, who will be ashamed of the 62 cents my adults give per week to the budget for all causes. And I need a few laymen who are so dissatisfied and so ashamed they won't put up with it. Can't you send me Chris with that kind of a concern four years from now? I don't care to have a trained churchman. Oh, it would be wonderful if Chris, or somebody like him, would go into the ministry or be a college teacher or some other church vocation. In fact, I put the bug in Chris's ear. He is the kind of fellow we need. Maybe he will turn out that way.

But that's not my great concern for Chris. I wish he would come back ready to run for office here in town, and take hold of the housing scandal we have and clean it up for our people. I would be glad if Chris knows about the importance of the church in society and the role it has played in human history. But I am much more anxious that you teach Chris that God uses other agencies also. The labor union, the civil liberties union, the schools and governments themselves also need Christian people. They also need to be redeemed. I hope you can teach Chris a respect, not only for the church, but for all secular life as a place for Christian laymen. And, for goodness' sakes, Brother, somewhere get into Chris's mind that all the growing budgets in our churches, all our large attendances with two and three services on Sunday morning, our new church buildings going up, the appalling religiosity of our American church life does not mean the church is shaping our culture or that Christianity is really being taken seriously by business, or education, or marriage, or government, or art, or literature, or entertainment. Help Chris to see we need some antidote for our Methodist obsession for rallies, campaigns, askings, and goals. I need

a layman in my church who is much more concerned with what the Bible says than what the conference journal reports about my church. Now if you can send me Chris so concerned and so motivated, I'll teach him the techniques and I'll make him a loyal churchman. Give me Chris with concerns and motives and he and I could make a great church here at Central City.

Well, I've taken too much time out of your busy life. But there is one more thing I want to say. I don't know why it is we preachers always have three points but I notice the Lord God Almighty also has a Trinity. I'm not sure what I have to say is distinct from anything I've already written and I'm not sure I know quite how to say it. I'll try it this way.

I don't want you to send back Chris to our church as a finished person, stuffed with facts and answers. I'd much rather you'd send him to us disturbed and with a few questions. My church is filled with satisfied people. I would like to see some of them disturbed with the kind of things President Pusey of Harvard is writing about in this little book you've read and digested.[1] President Pusey is saying imagination and questing and awareness are the important things. And beyond them, a sense of wholeness, a conviction of relatedness leading to a lively concern for others, to the desire and the courage to stand. There is the pressing need for thought in the world and in all of our lives, and I'd say in my church—for more of these flashes of insight that let our minds break through beyond the external and isolated and unengaging fact to the deeper and more exciting meanings that are foreshadowed there. Such aesthetic experiences speak to our hearts and wills; they kindle our thought. Beyond them is a great need for an enduring meaning that will pick us up and give us the sense that we belong and must carry responsibility in the world, that will lift us above our partiality, to give us confidence and make us care. I wish Chris could get that while he is down at the university.

The thing Nels Ferré is saying in his new book on higher education[2] is that we're all equipped in universities, and I think in churches, to give people a full, rounded diet if we could only somehow build up an appetite. I could teach my church members courses in Christian doctrine if only somebody wanted them. I could preach to sinners but my church is filled with people so satisfied with themselves they don't want to be sinners. I wish Chris

[1] *Religion and Freedom of Thought* by Miller, Calhoun, Pusey and Neihbor. Doubleday and Co. 1954

[2] *Christian Faith and Higher Education* Harper Brothers, 1954 (Reviewed in the January-February, 1955, issue of *Church and Campus.*)

would come back to me asking "Why?" rather than be like the people who gather in the sanctuary after I preach and say, "I don't agree with that." But even that would be better than the bulk of them who file out of my church on Sunday morning, who shake my hand and say, "Nice sermon, Preacher." If Chris would only ask "Why?" or "How?" Please, Brother, please don't send Chris back to me as a well-adjusted person. Give me a saint or a sinner, a rebel or a rascal, but don't send me one more poised, calm, futile, well-adjusted person.

I have people in my church who come to me to be counseled and I learn from them that on their reading desks they have Norman Vincent Peale but no New Testament. And I know they listen to the 6:15 news but they won't read Isaiah. Please don't send me one more adjusted person.

Our problem, as I see it, is to help our people recognize there is a conflict between the wisdom of this world and the foolishness of the gospel. And our task is not to adjust to it but to remake that world. The conflict is no longer the conflict between religion and science. The conflict is between conformity and transformity. I say conflict is no longer between science and religion. You know that as well as I do. And I've come to the conclusion recently that you and I are in very much the same position. No longer is religion persecuting and hunting out heretics. Rather religion is in the position of being hunted out by the powers of government and economics. They are the heresy hunters. And so are you in the academic world being hunted out for your freedom. You and I now share this same place where there seem to be two great remedies for the restrictions of our time—what Charles Malik of Lebanon says are the free university and the free church. And you as the student worker stand at the one place where these two great institutions overlap and where the two great traditions interact. You are dealing with those peculiar people in the world who are trying both to remain loyal to the Christian tradition and open their minds to all the insights of free inquiry.

You are Chris's pastor during these four years while he is at this strategic place in his life. How I envy you that task. How I shudder at your task. For Chris, this is a very critical matter.

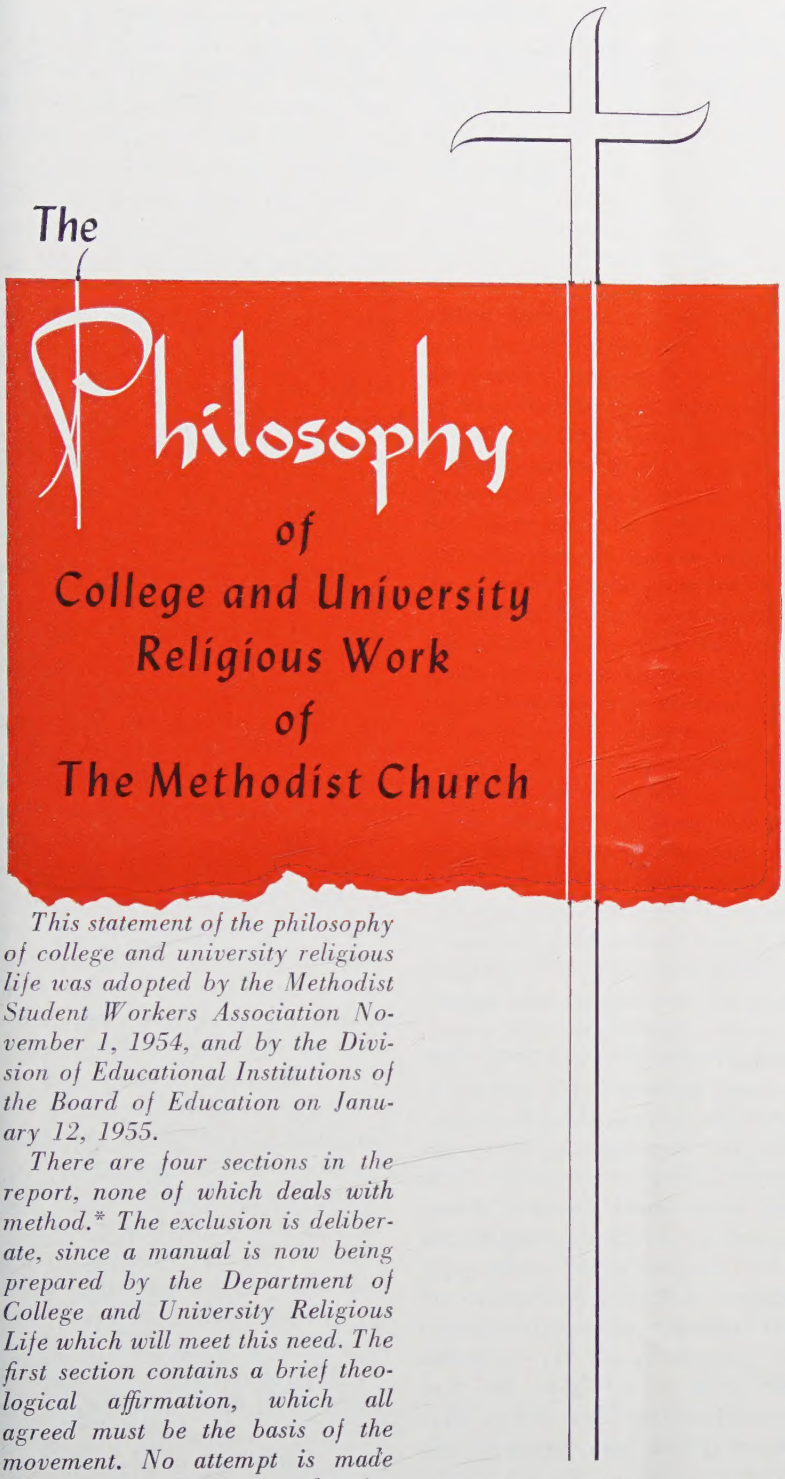
Well, I must conclude now. What business have I, after all, in writing such a long letter to you? except my concern for Chris, one of your parishioners now. I hope to visit the university soon. I have a man in the hospital whom I want to call on and I'll drop by and visit your student center. I need to talk to you and learn what is going on in your field. For I have long discovered student work is usually out ahead of the rest of us in the church. It has certainly been so in the ecumenical movement for down through the centuries the university centers have given leadership to church and state and society. We live in the tradition of John Wesley. The issues of the world always seem to focus on the campus before they do on the rest of the world. You wrestle with them in thought before we wrestle with them in the flesh in the local church. That may be true now in theology. It may be true in the field of mental health; or in new experiments in worship and in the outreaches of social passion. You may be ten, twenty years ahead of us. If I can learn from you now, I'll be prepared for my task in the years ahead. This is so in the field of evangelism where our campaigns, as you know, in my church have the atmosphere of lassoing people. In fact, one of my brothers in a neighboring town the other day spoke of it as a "round-up of the unchurched" as if it were a rodeo. You are learning, I hope, how to penetrate a campus with the Christian word.

I pick up the current issue of the *Saturday Review* and find there advertised a book by Merle Miller entitled *The Reunion.* This is Merle's fourth book and, except for one of them, they are all, as far as I can see, trash and froth. And yet Merle was a student at the university when I was in your shoes fifteen years ago. I tried one of these experiments in evangelism you now call establishing a half-way point where the skeptics and the rebels can come with the Christians and meet on neutral ground and discuss as neutrally as possible . . . at least in a fair give and take. And I invited Merle to a half dozen luncheons always under the agreement that he would talk if I would feed him. But I never got a hold of him. He was editor of the *Stars and Stripes* during the war. If I had only known some effective campus evangelism, it would have made a great difference to lots of Americans! I hope you have learned meanwhile how it can be done.

When you get your deputation teams prepared for the year, please send me one.

Believe me to be most sincerely your brother in Christ,

Bob Hamill



This statement of the philosophy of college and university religious life was adopted by the Methodist Student Workers Association November 1, 1954, and by the Division of Educational Institutions of the Board of Education on January 12, 1955.

There are four sections in the report, none of which deals with method. The exclusion is deliberate, since a manual is now being prepared by the Department of College and University Religious Life which will meet this need. The first section contains a brief theological affirmation, which all agreed must be the basis of the movement. No attempt is made there to give a comprehensive summary of what Methodists believe. An excellent and concise statement is already available in the Episcopal Address to the 1952 General Conference.*

The second section sets forth some basic principles of our work.

The third section on objectives is adapted and expanded from those already approved for the department. These were prepared and revised by committees of both the General Board of Education and the M.S.W.A., and have been adopted by the board and released by the department in their original form. There was general agreement that these were excellent, but that a certain amount of revision and expansion was necessary.

The fourth section deals with the Church's approach to the campus. This section is written primarily with the state and independent schools in mind, since the Church already has a defined relationship with the church-related college. It constitutes also a summary and conclusion for the entire report.

IV. The Church's Approach to the Campus

The Church is called by Christ, its head, to minister to the redeemed and to redeem the lost wherever they may be found. It is at the core of our faith that we seek out those who need our ministry—even as Wesley and others preached in fields and mines in the birthdays of Methodism—rather than wait for them to come to us where we are wont to worship. The modern college or university campus, which is often a secular community both in philosophy and action, constitutes a fertile field for the Church's ministry in both categories.

The college and university religious movement of The Methodist Church in its ministry to those within the campus Christian community is The Methodist Church at work on the campus, undergirded by the prayers, the financial support, and the heartfelt blessing of the total church at every level.

The administration of the sacraments and the preaching and teaching of the Word are the life of that fellowship on the campus. Such a ministry will express itself in counseling, Christian fellowship, discussion of vital issues, recruitment for church personnel, participation in projects of service, and the development of worship and devo-

* Only the fourth section is printed here. The entire report is available from The Department of College and University Religious Life, Box 871, Nashville 2, Tenn. Single copy, 10 cents.

tional life. In some situations a local church on or near the campus, geared to the experiences of the college and university community, may be the best means of meeting the spiritual needs of faculty, administration, married students with their families and other students. In others, the work on the campus will be of a different type. Its program will occur in a student center and participation in the life of the worshiping congregation will be provided at one or more local churches. On every campus, however, the Church should be present with some sort of organized group, which group in itself is the arm of the Church extended to the campus. This group, being an educational unit of the Church, ministers to the deepest religious needs of faculty and students, always conducting a comprehensive religious program.

Directors of religious life, college chaplains, ministers of campus churches, Wesley Foundation directors, and other campus workers are university pastors to the Methodists on the campus and, in cooperation with the workers from other groups, are God's ministers responsible for the spiritual welfare of the total college or university community. They are not thereby cut off from the The Methodist Church as leaders of a separate movement, but are called of God as ministers of that Church in this specialized community; the college and university religious movement is within and therefore is a part of, not apart from, The Methodist Church.

As in every place where the church is at work, local college and university religious groups will be fellowships of believers, and leaders will work with these believers most often in groups. This is as it should be, but they must never lose sight of their goal, the transformation and sanctification of the individual person. The Christian movement had its beginning in small, closely knit groups that shared a deep fellowship. These groups transformed and strengthened the individual to stand firm in the course of severe persecution, and the individual brought conviction, courage, and purpose to the group.

On many campuses the work of the Church is much the same as that of a "mission station." It witnesses to the Christian faith amidst a people confronted by the live options of many other faiths, including such modern paganisms as humanism, scientism, and logical positivism. In such a setting a strategic task becomes one of winning the leaders and altering the climate, so the Gospel may be preached and sinners called to repentance in a less hostile environment. Evangelism thus becomes the task of transforming the basic campus philosophy and of winning the persons whose lives are set in this environment.

Higher education by itself has failed to provide men with an integrative factor for all their facts and knowledge, and likewise it has failed to stimulate dynamic loyalties to self-transcending values—intellectual, moral, or spiritual. The Church insists the educational experience is more than the acquisition of knowledge and skills, that it deals properly with evaluation and commitments—with the transformation of persons as well as the enlightenment of minds. This means that ideally religion is recognized by the administration and faculty as a valid part of the total process of higher education, as curricular as well as extracurricular. No unit outside the university community could hope for that recognition, so the college and university religious movement becomes not merely possible and logical in the life of the Church but vital and essential to the accomplishment of its calling with respect to the university community.

The preaching of the gospel and witnessing to individuals outside the Christian faith will not be excluded but made more fruitful by this approach. The total approach is to the total community and within the framework of that community's life, but the transformation of individual persons is still the goal here as above.

The Church has often failed in its mission to the campus because it thought of that mission in terms of a program for youth and conceived of its dividends in terms of the performance of tasks within the Church such as ushering, teaching Sunday school, etc. Yet even the unmarried boarding student is usually more an adult than a youth—being outside the protection of the family environment and on his own while other members of the community are clearly adults. The exception may be the commuting student who is kept out of the campus pattern and is in a peculiar and dangerous position insofar as his religious life is concerned. He stays at home and remains part of his home church, but his mind is undergoing the same transformation as any other student's. His spiritual needs are not likely to be met apart from a recognition of his participation in the total university community, which involves an intellectual experience as well as a geographic location. The Church interprets the spiritual needs of all these members of the university community in adult terms and accepts them not as those playing at living but as those facing mature responsibilities. And it receives its dividend in their growth in the faith—both as to understanding and commitment—valuing their maturation beyond their service and glorying in the latter only as it mirrors the former.

THEOLOGICAL TRENDS

Reviewed by Roger ORTMAYER

Trends and Frontiers of Religious Thought by ***L. Harold DeWolf.*** The Methodist Student Movement, 1955, 139 pp; $1.50.

The currents sweeping theological thought today are of such vigor that protagonists tend to be intemperate and disparage any discussion with a point of view at variance with their own.

It is refreshing to have a liberal such as Boston University's Harold DeWolf discuss some of the major affirmations of the different Christian theologies without feeling it necessary to disparage their significant contributions.

The frontiers where are met the many varied and sometimes subtle forms of paganism so strong in American life, especially on the college and university campuses, are of such moment that the Christian witness needs to bring to bear every resource rather than debilitate itself with civil wars. This little volume should meet the purpose that DeWolf sets forth; namely, of assisting "in cultivating a more intelligent discussion and resultant understanding of the Christian faith among the Christian students and their leaders who man this frontier."

Of particular value is Dr. DeWolf's discussion of the fundamentalist's reaction and revival. For the fundamentalist, the science-dominated culture of our time has produced a reaction in contrast to the attempted accommodation of liberalism. But, currently many of the more thoughtful fundamentalists are revising the reaction. DeWolf points out that the most significant development is a new concern for social problems. Much of it is more sophisticated than the naivete of Billy Graham in announcing his program for world peace but even that is a straw worth noting. I do wish there had been an examination in this book of the fundamentalist's program in intervarsity fellowship which is so strong on many college and university campuses.

This valuable book has resulted from a series of lectures given in the late Fall of 1954 to the seminar of Methodist student workers. So enthusiastic were those in attendance that it has been felt necessary to put these lectures into book form for wider distribution.

From an examination of our present cultural situation, Dr. DeWolf has analyzed the liberal and naturalistic accommodations, the fundamentalist reaction, the neo-orthodox reaction, old and new agreements, and the road ahead.

Quotes from *Trends and Frontiers of Religious Thoughts*

Even if we succeed in thinking of God as truly a spiritual being, not located anywhere in space but active everywhere, we still face the problem of man's banishment from the central stage of the universe.

. . . the scientific method, transferred into the practical areas, becomes simply sophisticated indecision.

Where, then, should the process of accommodation stop? This is the crucial issue which confronts everyone who sets foot on the path of liberal accommodation.

They (the fundamentalists) have taught the urgency of decision, decision for Christ, in a time of sophisticated indecision and paralyzing gradualism. It has been one of the weaknesses of liberalism that its representatives have tended to say, especially about matters of personal commitment, that this will take time; what is needed is gradual nurture. This gradualism has often become another name for procrastination and irresponsibility. On the other hand, it is curious how, in the social field, liberals have often been the ones who have declared for decision, and for a direct challenging of contemporary evils, while fundamentalists have been the ones who said: This is going to take time but these problems will be solved when we get enough good, devoted Christians working on them.

In theological discussion it has seemed that often when a neo-orthodox representative has been pushed almost to the wall in argument, he has taken a lofty air and replied, "Well, what you say represents a curiously interesting nineteenth-century point of view" —as if that solved the problem.

This new emphasis on the doctrine of the church is acknowledgement of the profoundly social nature of human persons. No Christian has learned his faith by himself. The historic stream of Christian fellowship, study, and testimony has brought to us the living, transforming Word of God.

If there is no moral obligation but only preference or custom, then the sciences, including sociology, are poor guides. For all disciplined search for knowledge is based on such moral assumptions as that we ought to try to be consistent.

Location of Methodist student work in the United States

MAINE
MICHIGAN
WISCONSIN
VT.
N.H.
NEW YORK
MASS.
CONN.
R.I.
PENNSYLVANIA
ILLINOIS
INDIANA
OHIO
MARYLAND
DEL.
W. VA.
VIRGINIA
KENTUCKY
NORTH CAROLINA
TENNESSEE
ARKANSAS
SOUTH CAROLINA
GEORGIA
MISSISSIPPI
ALABAMA
LOUISIANA
FLORIDA
★ Wesley Foundation
● Methodist-Related College
○ Wesley Fellowship
□ Interdenominational—Methodists cooperating

DIRECTORY

of Methodist student work in the United States, Hawaii, Cuba, and Puerto Rico

★ Wesley Foundation
● Methodist-Related College
o Wesley Fellowship
☐ Interdenominational—Methodists cooperating

ALABAMA

★ Alabama College for Women, Montevallo
Alabama Polytechnic Institute, Auburn
Jacksonville State Teachers College, Jacksonville
University of Alabama, Tuscaloosa

● Athens College, Athens
Birmingham-Southern College, Birmingham
Huntingdon College, Montgomery
Snead Junior College, Boaz

o State Teachers College, Florence
Livingston Teachers College, Livingston
Troy Teachers College, Troy
Judson College & Marion Institute, Marion

ARIZONA

★ Arizona State College, Tempe
Eastern Arizona Junior College, Safford
University of Arizona, Tucson

☐ Arizona State College, Flagstaff

ARKANSAS

★ Arkansas A. and M. College, Monticello
Arkansas State College, Jonesboro
Arkansas State Teachers College, Conway
Henderson State Teachers College and Ouachita College, Arkadelphia
Southern State College, Magnolia
University of Arkansas, Fayetteville

● Hendrix College, Conway
Philander Smith College, Little Rock

o Arkansas Polytechnic College, Russellville

CALIFORNIA

★ Long Beach State College, Long Beach
Stanford University, Palo Alto
University of California, Berkeley
University of California at Los Angeles
University of California at Santa Barbara

● College of the Pacific, Stockton
University of Southern California, Los Angeles

☐ Fresno State College, Fresno
San Diego State College, San Diego
San Jose State College, San Jose
University of California at Davis

o Los Angeles City and State Colleges, Los Angeles
Whittier College, Whittier
University of Redlands, Redlands
Palomar College, San Marcos

COLORADO

★ Adams State College of Colorado, Alamosa
Colorado A. & M., Fort Collins
Colorado School of Mines, Golden
Colorado State College of Education, Greeley
University of Colorado, Boulder

● University of Denver, Denver

o Colorado College, Colorado Springs

CONNECTICUT

★ Yale University, New Haven
Hillyer College; University of Connecticut, Extension; Trinity College; Hartford

● Wesleyan University, Middletown

☐ University of Connecticut, Storrs

CUBA

● Collegio Buenavista, Havana

DELAWARE

★ University of Delaware, Newark

● Wesley Junior College, Dover

DISTRICT OF COLUMBIA

★ Howard University, Washington

● American University, Washington

o George Washington University, Washington

FLORIDA

★ Florida State University, Tallahassee
Stetson University, DeLand
University of Florida, Gainesville
University of Miami, Coral Gables

● Bethune-Cookman College, Daytona Beach
Florida Southern College, Lakeland

o University of Tampa, Tampa

GEORGIA

★ Georgia Institute of Technology, Atlanta
Georgia State College for Women and Georgia Military Institute, Milledgeville
Georgia Teachers College, Statesboro
North Georgia College, Dahlonega
South Georgia College, Douglas
University of Georgia, Athens

● Andrew College, Cuthbert
Clark College, Atlanta

Emory University, Atlanta
Emory at Oxford, Oxford
Gammon Theological Seminary, Atlanta
LaGrange College, LaGrange
Paine College, Augusta
Reinhardt College, Waleska
Wesleyan College, Macon
Young Harris College, Young Harris

o Agnes Scott College, Decatur
West Georgia Junior College, Carrollton

HAWAII

○ University of Hawaii, Honolulu

IDAHO

★ Idaho State College, Pocatello
University of Idaho, Moscow

ILLINOIS

★ Chicago Medical Center, Chicago
Illinois State Normal University, Normal
Northern Illinois State Teachers College, DeKalb
University of Chicago, Chicago
University of Illinois, Urbana
Southern Illinois University, Carbondale

● Illinois Wesleyan University, Bloomington
MacMurray College for Women, Jacksonville
McKendree College, Lebanon
Northwestern University, Evanston

□ Western Illinois State College, Macomb

o North Central College, Naperville

INDIANA

★ Ball State Teachers College, Muncie
Indiana State Teachers College, Terre Haute
Indiana University, Bloomington
Purdue University, Lafayette

● DePauw University, Greencastle
Evansville College, Evansville

INDIANA

o Butler University, Indianapolis
Wabash College, Crawfordsville

IOWA

★ Iowa State College, Ames
Iowa State Teachers College, Cedar Falls
State University of Iowa, Iowa City

• Cornell College, Mt. Vernon
Iowa Wesleyan College, Mt. Pleasant
Morningside College, Sioux City
Simpson College, Indianola

□ State University of Iowa, School of Religion, Iowa City

o Coe College, Cedar Rapids
Drake University, Des Moines
Grinnell College, Grinnell
University of Dubuque, Dubuque

KANSAS

★ Fort Hays Kansas State College, Hays
Kansas State College of Agriculture and Applied Sciences, Manhattan
Kansas State Teachers College and College of Emporia, Emporia
Kansas State Teachers College, Pittsburg
University of Kansas, Lawrence

● Baker University, Baldwin
Kansas Wesleyan University, Salina
Southwestern College, Winfield

KENTUCKY

★ Eastern Kentucky State College, Richmond
Morehead State College, Morehead
Murray State College, Murray
University of Kentucky, Lexington

● Lindsey Wilson Junior College, Columbia
Sue Bennett College, London
Union College, Barbourville
Kentucky Wesleyan College, Owensboro

o Asbury College, Wilmore
Berea College, Berea
Centre College, Danville

LOUISIANA

★ Grambling College, Grambling
Louisiana Polytechnic Institute, Ruston
Louisiana State University, Baton Rouge
Northeastern Louisiana College, Monroe
Northwestern State College, Natchitoches
Southeastern Louisiana College, Hammond
Southwestern Louisiana Institute, Lafayette
Tulane-Newcomb, New Orleans

● Centenary College of Louisiana, Shreveport
Dillard University, New Orleans

o Southern University, Baton Rouge
McNeese State College, Lake Charles

MAINE

★ Bates College, Lewiston

□ University of Maine, Orono

o Gorham State Teachers College, Gorham
Bowdoin College and University of Maine Annex, Brunswick
Farmington State Teachers College, Farmington

MARYLAND

★ University of Maryland, College Park
Washington College, Chestertown

• Western Maryland College, Westminster

□ Morgan State College, Baltimore

o Johns Hopkins University, Baltimore
Towson Teachers College and Goucher College, Towson
Westminster Theological Seminary, Westminster

MASSACHUSETTS

★ Harvard University & Massachusetts Institute of Technology, Cambridge

Smith College, Northampton
Tufts College, Medford
University of Massachusetts & Amherst College, Amherst

● Boston University, Boston

o Springfield College & American International College, Springfield
State Teachers College at Bridgewater, Bridgewater
Wellesley College, Wellesley
Lasell Junior College, Boston

MICHIGAN

★ Central Michigan College of Education, Mt. Pleasant
Michigan College of Mining and Technology, Houghton
Michigan College of Mining and Technology, Saute Ste Marie
Michigan State Normal College, Ypsilanti
Northern Michigan College of Education, Marquette
University of Michigan, Ann Arbor
Wayne University, Detroit
Ferris Institute, Big Rapids

● Adrian College, Adrian
Albion College, Albion

□ Western Michigan College and Bronson Hospital School of Nursing, Kalamazoo
Michigan State College, East Lansing

MINNESOTA

★ State Teachers College, Bemidji
State Teachers College, Mankato
State Teachers College and Concordia, Moorhead
State Teachers College, St. Cloud
State Teachers College, Winona
University of Minnesota, St. Paul
University of Minnesota, Duluth
University of Minnesota, Minneapolis

● Hamline University, St. Paul

o Macalester College, St. Paul

MISSISSIPPI

★ Delta State Teachers College, Cleveland
East Central Junior College, Decatur
East Mississippi Junior College, Scooba
Hinds Junior College, Raymond
Holmes Junior College, West Point
Jones County Junior College, Ellisville
Mississippi Southern College, Hattiesburg
Mississippi State College, State College
Mississippi State College for Women, Columbus
Northwest Mississippi Junior College, Senatobia
Pearl River Junior College, Poplarville
Perkinston Junior College, Perkinston
Southwest Junior College, Summit
Sunflower Junior College, Moorhead
University of Mississippi, Oxford

● Millsaps College, Jackson
Rust College, Holly Springs
Wood Junior College, Mathiston

ↄ Belhaven College, Jackson
Copiah-Lincoln Junior College, Wesson

MISSOURI

★ University of Missouri, Rolla
Northeast Missouri State Teachers College and Kirksville School of Osteopathy, Kirksville
Northwest Missouri State College, Maryville
University of Missouri, Christian College, Stephens College, Columbia

● Central College, Fayette
National College for Christian Workers, Kansas City

o Central Missouri State College, Warrensburg
Lincoln University, Jefferson City
Southeast Missouri State College, Cape Girardeau
Washington University, St. Louis

MONTANA

★ Montana State College, Bozeman
Montana State University, Missoula

● Rocky Mountain College, Billings

□ Montana State University-School of Religion, Missoula

o Western Montana College of Education, Dillon

NEBRASKA

★ University of Nebraska, Lincoln

● Nebraska Wesleyan University, Lincoln

o Hastings College, Hastings
Nebraska State Teachers College, Kearney
Nebraska State Teachers College, Wayne
Nebraska State Teachers College, Chadron

NEVADA

★ University of Nevada, Reno

NEW HAMPSHIRE

□ University of New Hampshire, Durham

o Keene Teachers College, Keene
Plymouth State Teachers College, Plymouth

NEW JERSEY

★ Princeton University, Princeton
Rutgers University, New Brunswick

● College of Liberal Arts, Drew University, Madison
Centenary Junior College, Hackettstown

□ Protestant Foundation, New Brunswick

NEW MEXICO

★ Eastern New Mexico University, Portales
New Mexico College of Agriculture & Mechanical Arts, Las Cruces
University of New Mexico, Albuquerque

o New Mexico Military Institute, Roswell
New Mexico Highlands University, Las Vegas

NEW YORK

★ Cornell University and Ithaca College, Ithaca

● Syracuse University, Syracuse

□ State University Teachers College, Cortland
Rennsalaer Polytechnic Institute, Troy
Fredonia State Teachers College, Fredonia
Queens, Adelphi, Hofstra Colleges, Jamaica
University of Buffalo and Buffalo State Teachers Colleg Buffalo

NORTH CAROLINA

★ Appalachian State Teachers College, Boone
East Carolina College, Greenville
North Carolina State College and Meredith College, Raleigh
University of North Carolina, Chapel Hill
Woman's College of the University of North Carolina, Greensboro

● Greensboro College, Greensboro
High Point College, High Point
Louisburg College, Louisburg
Pfeiffer College, Misenheimer
Bennett College, Greensboro
Brevard College, Brevard
Duke University, Durham

o Davidson College, Davidson
Queens College, Charlotte
Salem College, Winston-Salem
Wingate Junior College, Wingate
Lenoir-Rhyne College, Hickory
Mars Hill College, Mars Hill
Elon College, Burlington
Atlantic Christian College, Wilson
Flora McDonald College, Red Springs
Wilmington College, Wilmington
Catawba College, Salisbury
Pembroke State College, Pembroke
Wake Forest College, Wake Forest
Western Carolina Teachers College, Cullowhee

NORTH DAKOTA

★ North Dakota Agricultural College, Fargo
University of North Dakota and Wesley College, Grand Forks

o State Teachers College, Minot

OHIO

★ Central State College, Wilberforce
Kent State University, Kent
Miami University, Oxford
Ohio State University, Columbus
Ohio University, Athens
University of Cincinnati, Cincinnati

● Baldwin-Wallace College, Berea
Mount Union College, Alliance
Ohio Northern University, Ada
Ohio Wesleyan University, Delaware

□ Bowling Green State University, Bowling Green

o Ashland College, Ashland
Bluffton College, Bluffton
Capital University, Bexley
Cedarville College, Cedarville-Selma
Cleveland College, Cleveland
Defiance College, Defiance
Denison University, Granville
Findlay College, Findlay
Heidelberg College, Tiffin
Kenyon College, Gambier
Lake Erie College, Painesville
Marietta College, Marietta
Muskingum College, New Concord
Oberlin College, Oberlin
Otterbein College, Westerville
Rio Grande College, Rio Grande
University of Akron, Akron
University of Dayton, Dayton
University of Toledo, Toledo
Western Reserve and Case, Cleveland
Wilmington College, Wilmington
Wittenburg College, Springfield
Youngstown College, Youngstown

OKLAHOMA

★ Cameron State Agricultural College, Lawton
Central State College, Edmond
East Central State College, Ada
Northwestern State College, Alva
Oklahoma Agricultural and Mechanical College, Stillwater
Oklahoma College for Women, Chickasha
Panhandle A. & M. College, Goodwell
University of Oklahoma, Norman

● Oklahoma City University, Oklahoma City

o Northeastern State College, Tahlequah
Southwestern State College, Weatherford
Southeastern State College, Durant
University of Tulsa, Tulsa

OREGON

★ Oregon State College, Corvallis
University of Oregon, Eugene

● Willamette University, Salem

o Eastern Oregon College of Education, LaGrande
Linfield College, McMinnville
Oregon College of Education, Independence
Pacific University, Forest Grove
Southern Oregon College of Education, Ashland

PENNSYLVANIA

★ Pennsylvania State University, State College
University of Pennsylvania, Philadelphia
University of Pittsburgh, Carnegie Institute of Technology, Pennsylvania College for Women, Pittsburgh

● Allegheny College, Meadville
Dickinson College, Carlisle
Lycoming College, Williamsport

o Bucknell University, Lewisburg
Gettysburg College, Gettysburg
Juniata College, Huntingdon
Mercersburg Acadamy, Mercersburg
State Teachers College, Bloomsburg
State Teachers College, Lock Haven
State Teachers College, Shippensburg
Susquehanna University, Selinsgrove
Wilson College and Penn Hall Junior College, Chambersburg
Temple University, Philadelphia
Swarthmore College, Swarthmore

PUERTO RICO

o Evangelical Seminary of Puerto Rico, Rio Piedras

RHODE ISLAND

★ Brown University and Pembroke College, Providence

o University of Rhode Island, Kingston

SOUTH CAROLINA

★ Clemson Agricultural College, Clemson
University of South Carolina and Columbia College, Columbia
Winthrop College, Rock Hill

● Claflin College, Orangeburg
Columbia College, Columbia
Wofford College, Spartanburg

o The Citadel, Charleston

SOUTH DAKOTA

★ South Dakota State College, Brookings
University of South Dakota, Vermillion

● Dakota Wesleyan, Mitchell

o Northern State Teachers College, Aberdeen

TENNESSEE

★ East Tennessee State College, Johnson City
Memphis State College, Memphis
University of Tennessee, Knoxville
University of Tennessee, Martin
Vanderbilt, Scarritt, Peabody, University of Tennessee School of Social Work, Nashville

● Lambuth College, Jackson
Martin College, Pulaski
Scarritt College, Nashville
Tennessee Wesleyan College, Athens
University of Chattanooga, Chattanooga

o Middle Tennessee State College, Murfreesboro
Tennessee Polytechnic Institute, Cookeville
Southwestern College, Memphis

TEXAS

★ A. & M. College of Texas, College Station
Arlington State College, Arlington
East Texas State Teachers College, Commerce
Lamar State College of Technology, Beaumont
North Texas State College and Texas State College for Women, Denton
Rice Institute, Houston
Sam Houston State Teachers College, Huntsville
Southwest Texas State Teachers College, San Marcos
Stephen Foster Austin State College, Nacogdoches
Sul Ross State College, Alpine
Tarleton State College, Stephenville
Texas Technological College, Lubbock
University of Houston, Houston
University of Texas, Austin
West Texas State College, Canyon

● Texas Wesleyan College, Fort Worth
Wiley College, Marshall
Southwestern University, Georgetown
Huston-Tillotson College, Austin
McMurry College, Abilene
Southern Methodist University, Dallas

o Texas Christian University, Fort Worth
Texas College of Arts and Industries, Kingsville
Lon Morris College, Jacksonville

UTAH

● Westminster College, Salt Lake City

□ University of Utah, Salt Lake City

VERMONT

● Vermont Junior College, Montpelier

o Green Mountain Junior College, Poultney
University of Vermont, Burlington
Middlebury College, Middlebury

VIRGINIA

★ College of William and Mary, Willamsburg
Longwood College, Farmville
Madison College, Harrisonburg
Mary Washington College of the University of Virginia, Fredericksburg
Radford College, Radford
University of Virginia, Charlottesville
Virginia Polytechnic Institute, Blacksburg
Washington & Lee University and Virginia Military Institute, Lexington

● Emory and Henry College, Emory
Randolph-Macon College, Ashland
Randolph-Macon Woman's College, Lynchburg

o Roanoke College, Salem

WASHINGTON

★ Central Washington College of Education, Ellensburg
University of Washington, Seattle
State College of Washington, Pullman

● College of Puget Sound, Tacoma

□ Western Washington College of Education, Bellingham

WEST VIRGINIA

★ Bluefield State College, Bluefield
Marshall College, Huntington
West Virginia University, Morgantown

● West Virginia Wesleyan College, Buckhannon

o Fairmont State College, Fairmont
Glenville State College, Glenville

WISCONSIN

★ Wisconsin State College, Milwaukee Downer College, Columbia School of Nursing, Milwaukee
University of Wisconsin, Madison

● Lawrence College, Appleton

o Beloit College, Beloit
Carroll College, Waukesha
Stout Institute, Menomonie
Ripon College, Ripon
Wisconsin State College, Eau Clair
Wisconsin State College, LaCrosse
Wisconsin State College, Oshkosh
Wisconsin State College, Platteville
Wisconsin State College, River Falls
Wisconsin State College, Stevens Point
Wisconsin State College, Superior
Wisconsin State College, Whitewater
Ashland College, Ashland

WYOMING

★ University of Wyoming, Laramie

NEW OFFICERS OF THE METHODIST STUDENT WORKERS ASSOCIATION ARE, LEFT TO RIGHT, THE REV. GLEN OTIS MARTIN, UNIVERSITY OF TENNESSEE, THE REV. EUGENE DURHAM, NORTHWESTERN UNIVERSITY, MISS NANCY HOPE, WILLIAM AND MARY COLLEGE, AND THE REV. ROBERT SANKS, STATE UNIVERSITY OF IOWA, IOWA CITY

what is the

METHODIST STUDENT WORKERS ASSOCIATION?

THE Methodist Student Workers Association was organized in October, 1949, in Nashville during a Seminar attended by Methodist professional workers in the university field and sponsored by the Department of Student Work of The Methodist Church. Seven Articles of Operation were drawn up and approved at this meeting. Dr. Paul Burt, director of the Wesley Foundation at the University of Illinois, was elected its first president. Six committees were appointed to work in the following areas: Standards, Relationships, Information and Exchange, Philosophy of Student Work, Religion in Higher Education, and Curriculum for Professional Student Workers.

The first full meeting of the association was held in Dallas, Texas, two years after its organization in conjunction with a Seminar sponsored jointly with the Department. Platform presentations at that time were given by Albert Outler and Arnold Nash.

Major attention was given to the report of the Standards Committee out of which came the significant Commission on Standards for Wesley Foundations appointed by the 1952 General Conference. A report on curriculum was also adopted, and continuing efforts by the curriculum committee led to the addition of several courses in university religious work at our Methodist seminaries. Rev. Sam Laird, director of religious life at Emory University, became the second president of the association at this session.

The 1953 meeting of the association was held in conjunction with an ecumenical conference sponsored by USCC at Lake Geneva, Wisconsin. Since time for business was limited, it was decided to continue the officers for one additional year and to hold the next meeting of the association one year later.

At this session held October 27 to November 1 at the new Board of Education Building in Nashville, Dr. Glen Martin, director of the Wesley Foundation at the University of Tennessee, became the third president.

With the Seminar in 1954, the Methodist Student Workers Association came of age. While MSWA is in only the fifth year of its existence, the membership's debate on and adoption of the Philosophy Report and the Seminar with its full

national MSM PROJECTS

motive

Fifteen years ago *motive* broke into the field of religious journalism as a new thing. It was to be the voice of the newly formed Methodist Student Movement (as a result of unification). It was not to be a report of MSM activities nor a compendium of its program.

motive was to be unique in the field of religious journalism. *motive* was to have a living concern for whatever were the situations that students and educators would face on the campus. It was to investigate these problems with imagination and in a spirit of nonconformism—qualities sometimes thought to be dead in both church and society.

In the fifteen years of its existence, the stature of *motive* has come to the place where it is considered, in the words of the official publication of the British SCM, the "outstanding journal in the World's Student Christian Federation." A testimony to its effectiveness may be that it has been widely copied in recent years by most of the competing publications in its field.

Along with its campus and intellectual orientation, *motive* has been distinctive in its use of art. Almost alone among contemporary religious periodicals, *motive* has felt that the field of modern art was not only worth investigating but needed to be used. It has succeeded in striking up conversations between the religionist and the artist and in breaking ground so more inhibited journals may make use of the possibilities it unearthed. At a national meeting held recently to discuss the area of religion and the arts, the director of one of America's foremost museums asked a young Presbyterian minister just what has stimulated the current interest in the arts on the part of the clergy. His reply was immediate—the young clergy have been introduced to *motive* in their seminary or college days.

It is a real satisfaction to the Methodist Student Movement that *motive* has continued a steady, though unspectacular, rise in circulation. Many have felt, however, that it should not be limited to the circulation on the campus, that the problems which it faces and the relationships of religion which it discusses are as valuable to the

(*Continued on page 23*)

LOOKING OVER THE FIFTEENTH ANNIVERSARY ISSUE OF "MOTIVE" ARE EDITOR ROGER ORTMAYER (SEATED), MANAGING EDITOR HENRY KOESTLINE, AND CIRCULATION MANAGER, MISS EDDIE LEE MCCALL. "MOTIVE" CELEBRATED ITS BIRTHDAY WITH THE FEBRUARY, 1955, ISSUE. ONE OF THE CHIEF PROJECTS OF THE MSM, "MOTIVE" CIRCULATES ON MORE THAN 350 COLLEGE CAMPUSES IN OUR NATION.

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schedule of outstanding speakers reflected an arrival at maturity.

Started by a committee appointed in 1949 at the time the association was organized, the Philosophy Report * had been five years in preparation. Under the chairmanship of Herman Beimfohr, this committee worked more than three years in the preparation of a comprehensive document which was submitted at the ecumenical University Religious Workers Conference at Lake Geneva in August, 1953. At that time the report was discussed at length and a new committee centering around Nashville was appointed to revise and prepare a new draft of the report, and also write a study guide for use during the 1954 Regional Conferences.

Most of the business sessions of the association meeting in 1954 were devoted to a consideration of this report. The group discussed and thoroughly revised the report, completely rewriting many major sections. The spirit was excellent throughout the debate and although there were differences of opinion during the period of revision, the final report was adopted without a dissenting vote.

The association, in the adoption of this report, revealed a profound awareness of its *raison d'etre* and of the direction it is moving and should move. One notice refers to this work as "probably the most important report that has been adopted since Unification."

The Seminar, sponsored jointly by the Department of College and University Religious Life and the MSWA, was the most ambitious yet undertaken. In a series of morning platforms, Dr. Harold DeWolf of Boston University discussed the major theological trends of the contemporary scene and concluded with a brilliant presentation of the Methodist heritage and position. The evening platforms were shared by Dr. Merrimon Cuninggim, dean of Perkins School of Theology, and Dr. Ernest Colwell, president of Emory University.

* See page 9.

At Our Methodist Colleges

Feature

■ **DePauw University's** 118th birthday celebration on January 12 was shared by historic old Bethel Church, oldest Methodist worship place in Indiana. The 148-year-old church, now located on the DePauw campus near Gobin Methodist Church, was formally dedicated on Founder's and Benefactor's Day, annual ceremony commemorating university's founding in 1837.

Guests were Governor George N. Craig of Indiana, state and national Methodist leaders. Speakers were Governor Craig and DePauw President Russell J. Humbert.

Charles M. Robertson, retired Cincinnati executive and great-great-grandson of Old Bethel's chief builder, Nathan Robertson, was invited guest of honor. Formerly president and then board chairman of Kroger Company, Mr. Robertson shared cost of relocating and restoring Old Bethel with DePauw and the Indiana, North Indiana, and Northwest Indiana conferences.

Old Bethel was built in 1808, 29 years before DePauw, then known as Indiana Asbury University, opened its doors with one professor and five students in 1837. It was moved to the Greencastle, Indiana, campus in 1953, after title had been given DePauw, under conditions that the university restore and maintain the historic building. The carefully restored log cabin, a shrine and memorial to Indiana's pioneer Methodists, will serve as a place for meditation, worship, retreat, and pilgrimage. It also will be used for small campus weddings.

Structure now includes three timbers from cabin of Bishop Robert Roberts, principal founder of Indiana Methodism and several floor boards from home of Reuben Andrus, DePauw president, 1872-1875.

Other Methodist-related schools honored their founders: For first time President Hollis Edens appeared as principal speaker at Duke University's traditional Founder's Day exercises in December. Program included tree presentation ceremony by senior classes of Trinity College, the Woman's College, and College of Engineering. First conducted in 1930, Founder's Day marked 30th anniversary of establishment of Duke University on December 11, 1924, when James B. Duke created Duke Endowment. . . . Northwestern University's 104th annual Founder's Day ceremonies, January 30, opened with presentation of George Frederick Handel's tent organ concerto, by Organist Theodore Lams, professor of church music. Lighting of Northwestern candle by President J. Roscoe Miller, tradition dating back to 1916. Purple candle, standing five feet high and donated to university in 1928, burns one hour each year and is expected to last a century. Speaker: R. Douglas Stuart, United States ambassador to Canada. . . . Oldest institution of higher learning in South Carolina, Claflin University, commemorated eighty-fifth anniversary in two-day celebration. Pageant, beginning with emancipation, depicted history of Claflin. Reception noted tenth anniversary of J. J. Seabrook as school's president. Among addresses was "The Future of a Christian College," by Bishop J. W. E. Bowen, Atlantic Coast Area. . . . Ex-students returned to Southwestern University, Texas' oldest university, February 5, for Charter Day, celebration of 115th birthday. One attraction of program was singing by massed choirs composed of all former members of *a cappella* choir since they were started on campus. Professor John D. Richards, founder of choir, was director.

Developments

■ Southwestern University. Construction began in January on Alma Thomas Fine Arts Center and Martin Ruter Boys' Dormitory. Contract calls for completion of both by end of 1955, at cost of $750,000. School of Fine Arts elected to full membership in National Association of Schools of Music at December 29-31 meeting in Los Angeles, California. Had been associate member since 1951.

■ Syracuse University. Program leading to Doctor of Philosophy degree in press communications in progress. Begun in February to train people for original research in mass communications, particularly in editorial, advertising, and business management areas, according to Dean W. C. Clark.

■ Nebraska Wesleyan University. A hobby developed during her junior year in high school is helping to put

Wesleyan coed through college. Wilma Price, during past four years, has made over 2,500 corsages.

■ Wesleyan University. Annual stipends for graduate assistants in sciences will increase from $1,300 to $1,500 in 1955-56. Fellowship grants will also be increased on a sliding scale from present $325 to maximum of $600 yearly. Assistants are graduate students who work half time as laboratory and teaching aides in biology, chemistry, and physics. Increased grants intended to encourage more able students to continue studies in scientific fields.

■ Albion College. Host to Michigan Methodist Student Movement study conference on "Academic Freedom." Among leaders: Robert Hamill, pastor, Ottawa Street

Church, Joliet, Illinois, and Jameson Jones, staff member, Department of College and University Religious Life.

■ Lawrence College. A new $900,000 residence hall to house 130 women was approved at semiannual board of trustees meeting. Authority given board's executive committee to proceed with construction as soon as sufficient financial backing is assured. Goal for occupancy is September, 1956.

■ Greensboro College. Final specifications for new Greensboro Building approved by building committee of Board of Trustees in January. Funds provided in large part by United College Appeal of Methodist churches in North Carolina will erect dining and kitchen facilities for 500 and residence space for 100 students.

■ Emory University. "The Christian Church and Contemporary Issues" was discussed by Bishop G. Bromley Oxnam in lecture series at Ministers' Week January 17-21. Bishop Oxnam and Dr. Oscar Cullmann, German scholar, featured on special program that brings about

700 ministers of all denominations to Emory every third week in January. Dr. Cullmann, University of Basel, spoke on "The Christology of the New Testament." Sessions were scheduled so ministers could attend formal opening of Protestant Radio and Television Center near university. Bishop Oxnam has served Omaha, Boston, New York, and Washington areas.

■ Allegheny College. Dedicatory address for new Field House given January 8 by David F. Austin, executive vice president, United States Steel Corporation. Building provides school seating capacity for 2,000 people for basketball games and other athletic events. Additional 1,000 can be installed for convocations and other meetings.

■ Duke University. Robert Lee Flowers Student Activities Building, addition to Student Union, formally dedicated in four-day program in February. Renovation of the former Administration Building was made possible largely by citizens of Durham, North Carolina. Student Union makes possible expanded and better-integrated activities program for Duke students, William J. Griffith, director, said. The late Dr. Flowers, in whose honor new addition is named, was instrumental for many years in strengthening cultural, recreational, social, and spiritual activities among students. He served school for 60 years before his death in 1951. Was president 1941-48.

■ Hendrix College. Arkansas *Gazette* (Little Rock, January 2) reported school had passed $600,000 financial campaign goal aimed at enlarging and improving faculty salaries. Cash receipts, $263,967, including $300,000 General Education Board conditional grant made in 1951 if college could match it by end of 1954. President Matt L. Ellis says $14,000 in pledges still to come. More than $305,000 of cash raised locally has come through 14 Methodist districts in Arkansas. Hendrix trustees contributed more than $53,000; Hendrix faculty, more than $5,000.

Research

■ Great resources of formerly uncatalogued Riemenschneider Bach Collection of Baldwin-Wallace College, have been brought to light.

Fifth edition of *Grove Dictionary of Music and Musicians* published in December describes in two articles content of collection and its founder, Professor Albert Riemenschneider. This is first appearance of collection in Grove, standard music authority, which recognizes it as largest printed Bach collection in this country.

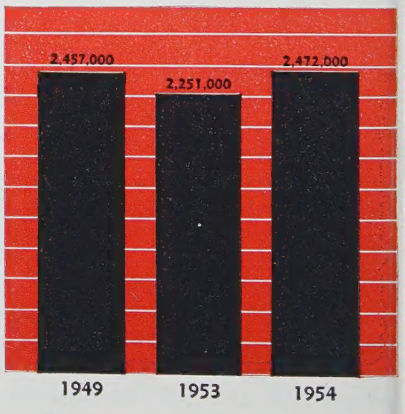
Author of articles is Miss Edythe N. Backus, one of few music research librarians in the country, who has spent two years cataloguing library housing valuable collection. Her findings reveal it as made up of approximately 2,850 books, pamphlets, published music, and manuscripts by or about Bach, his sons, students, and teachers; contains valuable first editions, including four of 16 very rare first editions published during Bach's lifetime. Prize of collection is Gerber manuscript copy of the "Well Tempered Clavier," dated 1725. This was believed lost since no record of its existence was available after 1924, until its discovery in this collection.

Bach Library was gift of Mrs. Selma M. Riemenschneider and her three children to the college after the death in 1950 of her husband, head of conservatory for 50 years.

■ Most hotly debated public-school issues—segregation, religion, ransportation, and textbook selection—are discussed by 13 national authorities in winter issue of "Law and Contemporary Problems," Duke University Law School publication. Journal, entitled "School Pupils and the Law," edited by Professor Robert Kramer of Duke faculty, comprises a symposium on our educational system as it relates to students, parents, and the public schools.

One contributor, Professor Arthur E. Sutherland, Harvard law school, concludes in discussing Supreme Court's decision on segregation, "There will be delays and devices for a while, man being what he is. But by and by it will be self-evident that, so far as concerns their schoolhouses, all children are created equal."

■ College and university enrolment in the U. S. last fall was highest ever recorded, J. Kenneth Little,



Deputy Commissioner of Education, U. S. Department of Health, Education, and Welfare, announced in December.

"Totaling 2,472,000 students, the estimate of 1954 fall enrolment is

0.6 per cent higher than the previous all-time enrolment of 2,457,000 reported in 1949," Dr. Little said. The 1954 estimate, based on returns to Office of Education from 85 per cent of nation's 1,900 institutions of higher education, represents a rise in student enrolment of 10 per cent over that of 1953. Last year's enrolment was 2,251,000 students.

■ Mid-March Founder's Day Institute at Boston University will investigate "The Free and Responsible Person." Judson Rae Butler, dean of junior college and chairman of the special program, announced that "The faculty, students and alumni of Boston University will join forces with business and labor leaders, authorities in the fields of communication, education, and theology, in an attack upon the gravest problem facing our schools and colleges today. Their mission is to re-examine our prime educational responsibility, to gear the general-liberal training of our young men and women to the total demands of responsible leadership in a free society. To initiate this vital reappraisal, to help us shed the university's last vestiges of isolationism from the immediate laboratory of our democracy, we have invited outstanding leaders of thought and action from these important fields to lay bare the nature and dimensions of both the freedom and the responsibility for which our students *must* be prepared."

Personals

Elected: John H. Dawson, to presidency of Adrian College. Graduate of Adrian, Westminster Theological Seminary, received M.A. and Ph.D. degrees from University of Pittsburgh, where he had been special lecturer in sociology. Was pastor, Crafton Methodist Church, Pittsburgh, before assuming new duties February 1.

Melvin W. Hyde, Drake University assistant president, as president of Evansville College. Dakota Wesleyan University graduate, has master's and Ph.D. degrees in college administration from Columbia University; served on Dakota Wesleyan and Mount Union College faculties. Methodist layman, was delegate to General Conference in 1936 and 1948.

National MSM Projects

(*Continued from page 20*)

minister and the intelligent layman as they are to collegians.

Australian Chalet

For several years the Methodist Student Movement, through its special Alpenblick Fund, has supported a Swiss chalet and some study seminars located in various places in Europe. The MSM has sought to contribute $1,000 each year, largely through special Good Friday offerings. Now, the 1954 National Methodist Student Commission voted to underwrite an Australian Study Chalet with an appropriation of $3,000, to be raised through the giving of local MSM units.

The Study Chalet in Australia will be composed of three dozen or so persons, a third from Australia and New Zealand, a third from Southeast Asian countries, and a third from the rest of the world. From January 10, 1956, until the first part of February, these students and student leaders will study together in a rather remote section of New South Wales. They will seek to understand the meaning of the Christian concept of community—with all its implications and relevance for our modern world. They will seek themselves to live as a Christian community, in spite of racial, national and cultural differences.

In this WSCF Study Chalet the Methodist Student Movement has a unique opportunity to make possible an ecumenical experience and Christian witness in a strategic part of the world.

Work Camps

The summer service projects for college students give opportunity to put into practice much of what has been discussed during the school year. Most of the projects operate for two months and the participant must pay his own travel and a minimum activities fee.

The caravan movement was an outgrowth of the "Youth Crusade" initiated by the General Conference of the M.E. Church, South, in 1937 at the suggestion of the late Bishop Kern.

It has grown from 15 to a peak of 85 teams a year and in the 15 years of caravan history, 1,030 teams, composed of approximately 3,926 young people, with more than 1,040 adult counselors, have reached and served 15,354 local churches.

Though there are but 50 caravan teams this year, there are as many young people in summer service as there ever has been. Eight work camps are taking the place of many of the caravan teams of other years.

This summer work camps will be operating in Alaska, Rio Grande Valley, Mexico, Cuba, North Dakota, Washington, D. C., Europe and San Antonio, Texas.

For example look at the **Rio Grande Valley:** The program has been in operation since 1950. Most of the work is done with people of Latin origin. Students will help to give leadership in the summer program at Valley Institute and the Latin American churches. Those who participate have an opportunity to learn something about the social and religious problems of a complex rural, bilingual, mixed culture. Students in this project need a deep desire to serve and must be willing to do hard work; or

Alaska: The Alaska work camp is a joint project of the Pacific Northwest Annual Conference and the national MSM. Last year, eight young people cleared ground and completed the basic unit for the first Methodist summer camp in Alaska. The major project was a dining-hall kitchen which was completed. The plan this year calls for a similar project near Juneau.

All the summer service projects require two years of college or similar work experience and a recommendation by the local pastor, student director or executive secretary of the annual conference board of education.

Methodism's Own Theological Schools

■ The Study Commission, authorized by the General Conference to survey the theological training resources and needs of The Methodist Church, met on January 10, 1955, in Cincinnati, Ohio. Preliminary report was made on the progress of the study of Methodist theological schools by Bishop Donald H. Tippett, Dr. Charles T. Thrift, Jr., and Dr. Gerald O. McCulloh, who had conducted the earlier sections of the study.

Statistical studies of ministerial needs, population changes, and Methodist membership growth and movement are being prepared by Professor Frederick Shippey of Drew and Professor Earl Brewer of Emory. Professors Shippey and Brewer plan to have that part of the study completed by July 1, 1955.

Recommendations from the Study Commission regarding the need for additional theological schools will be made to the General Conference in 1956.

■ Ministers' Week at Perkins featured Bishop A. Frank Smith of the Houston Area as the Fondren Lecturer, the Reverend Sir George F. MacLeod of Scotland as the Peyton Lecturer, and Dr. Henry J. Cadbury, emeritus professor from Harvard University as the Jackson Lecturer. The lectures were presented February 7-10 in the McFarlin Memorial Auditorium.

■ The Dempster Graduate Fellowships application date is March 1, 1955, for the academic year 1955-56. New members of the Awards Committee for the current year are Professor Waldo Beach of Duke and Professor Howard Ham of Iliff. Professors Albert C. Outler of Perkins and Otto J. Baab of Garrett will serve again on this year's Awards Committee.

■ The Harris Franklin Rall Lectures at Garrett will be presented April 11-13, 1955. The Rall Lecturer is Dr. Emile Cailliet, Professor of Christian Philosophy at Princeton University. The general theme of the series is "The Quest for Life."

■ Dr. Lowell B. Hazzard, Professor of Old Testament at Westminster Theological Seminary, was featured speaker at the Religious Emphasis Week at American University, November 16-19. "Faith in a Changing Time" was the subject for the series.

■ Drew University, Madison, New Jersey, has announced a new graduate school program with the Division of Theological Studies to be opened in the fall of 1955. Dr. Stanley R. Hopper is dean of the newly established school. The M.A. and Ph.D. degrees will be granted. Biblical, theological, philosophical and historical fields will be represented in the curriculum offerings.

■ The Duke Divinity School Seminars on January 17-21, 1955, centered attention on "The Christian Hope," following the theme of the Evanston Assembly. Dr. Paul S. Minear, Andover Newton Theological Seminary, was the guest speaker. Professors Shelton Smith and Waldo Beach of the Divinity School faculty shared in the seminar leadership. The sessions, designed especially for ministers, were held at Hickory and Raleigh, North Carolina.

■ Emory University, Candler School of Theology, has completed forty years of service to Southern Methodism. In that time 1,700 ministers have been graduated. Asa Griggs Candler, Methodist layman and brother of Bishop Warren Akin Candler, provided financial resources necessary to the establishment of the school which bears the Candler name.

■ Other lecturers featured: Bishop G. Bromley Oxnam, Dr. Henry Crane, and Professor Nels F. S. Ferré at the School of Religion, University of Southern California; Professor Emeritus Edwin Lewis, Dr. John Sutherland Bonnell, and Dr. David K. Barnwell at Drew; Dr. Emil Brunner and Bishop Gerald Kennedy at Pacific School of Religion.

■ Leaders from business, education, and the professions have been invited to serve as lay advisors to the faculty and administration of Boston University School of Theology. The group includes the following: Dr. Victor L. Butterfield, president of Wesleyan University, Middletown, Connecticut; Bradshaw Mintener, vice president of Pillsbury Mills, Minneapolis, Minnesota; James J. Nance, president of Packard Motor Car Company, Detroit, Michigan; John F. Seal, vice president of Socony-Vacuum Oil Company, New York City; Sherman L. Smith, advertising manager for Bostitch Inc., East Greenwich, Rhode Island; Dr. Paul W. Tappan, chairman of United States Board of Parole, Washington, D. C.; Jess D. Traylor, president of Donnelly Electric and Manufacturing Company, Boston, Mass.; and Dr. Henry L. Wriston, president of Brown University, Providence, Rhode Island.

■ The officers of the Association of Methodist Theological Schools for the coming year elected at the annual meeting January 9 in Cincinnati are as follows:

President ..... Harry V. Richardson, Gammon
Vice President ..... Harold F. Carr, Iliff
Secretary-Treasurer ..... Gerald O. McCulloh, Dept. of Theological Schools
Executive Committee Member ..... Walter G. Muelder, Boston